

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 25

Wilmington, Del. Saturday, September 28, 1822.

Vol. 2.

THE CHRISTIAN REPOSITORY Is Published every Saturday,

AT TWO DOLLARS PER ANNUM,

Payable at the expiration of the first six Months.

By Robert Porter,

No. 97, Market-Street, Wilmington, Del.

No. XXXVI.

TO THE SOCIETY OF FRIENDS,

ON THE TRINITY.

"A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Tit. iii. 10.

I have nearly done with this subject. My object at the first was not to go into a full detail of the arguments for the Trinity; but to go just far enough to draw forth your sentiments and show to the world that you were Antitrinitarians. This point being now established beyond all doubt, the public will acquit me of the charge of slander—in asserting that you do not worship the Christian's God. I am content to rely on the few but irrefutable arguments already advanced, and to proceed to another subject. To silence a loquacious opponent is as impossible as to stop the wind. You may turn it aside, you may screen yourself from its attacks, but it will still blow on.

The pen of my ingenious opponent reminds me of the scolding woman's tongue that did not cease to brandish itself even after she was dead. Some animals will continue to move their tails long after you have bruised their head.

On a former occasion I have shown, that in the rejection of Baptism and the Lord's Supper, you refused to wear even the badges of Christianity;—in the substitution of Internal Light for the Holy Scriptures, it was fully proved you rejected the only Rule of Christianity;—and now it has been proved, in your denial of the Trinity, that you reject the God of Christianity. You pretend to hold the "Divinity of Christ" because you hold that the Deity dwelt in him—in a supernatural manner. If this were all his Divinity, you might ascribe the same honors to Moses, or the Apostle Paul, or George Fox, or any other saint; for every Christian is a "temple of the Holy Ghost," and if this indwelling of the Deity makes a man divine, then all Christians are Gods, and to be worshipped!

If you will now proceed to give us your views of the ATONEMENT, we shall see your rejection of another fundamental article of the gospel.

As Amicus seems perfectly satisfied with what he has done, and I hereby declare myself perfectly satisfied, why go farther? If you have really slain the doctrine of the Trinity, (as you fondly imagine) why continue to maul it after it is dead. Spare your strength, you have other living enemies enough, and next attack the doctrine of ATONEMENT. The doctrine of the orthodox is that without an Infinite Satisfaction for sin God could never have pardoned mankind; that this satisfaction was made by Jesus Christ our Mediatorial Substitute; so that now the merits of this satisfaction may be imputed to all who will repent and believe the Gospel. Do you believe this doctrine?—or what do you believe upon the subject?

In the hope you will speak as unequivocally on this as on the former topics, I will now leave the subject of the Trinity after answering one of your favorite objections, and making two or three general remarks.

It has been a favorite and often repeated objection of yours that "the Father, Son and Spirit, are convertible terms, mean 'one and the same thing,' and do not imply any distinction or plurality."

[Answer 1. This is to suppose that the Holy Spirit in writing the Scriptures, did not understand language, or he would not have used words without meaning. If "Father" may mean "Son" and "Son" may mean "Spirit," then "good may mean "evil," and "heaven" may mean hell." Upon this principle the Bible has no certain signification; for the above terms are as distinct in their meaning as any words in the language.

2. If these terms mean "one and the same thing and are used synonymously," then we may substitute one for another without impairing the sense. Let us try. If John 3. "Grace be with you, mercy and peace, from God the Father, and the Lord Jesus Christ, the Son of the Father, in truth and love." According to your views, the Apostle might have sought grace "from the Lord Jesus Christ, the Father of the Father in truth and love!" Again; Mat xxviii. 19. "Go baptize all nations in the name of the Father, and of the Son and of the Holy Ghost." Now if these terms are "synonymous, mean the same thing," why was it not said, "Go baptize in the name of the Father, and of the Father, and of the Father?"—or "in the name of the Son, and of the Son, and of the Son?"—or "in the name of the Holy Ghost, and of the Holy Ghost, and of the Holy Ghost!" Or at the baptism of Christ himself, why do we not read that when the Father came up out of the water, the Father was seen descending like a dove, and the voice of the Father was heard from heaven, saying, this is my beloved Father in whom I am well pleased!"—Who is not shocked at this blasphemous interpretation of Scripture! Yet such is necessarily the interpretation of those who say that the terms "Father, Son, and Holy Ghost" mean the same thing, and deny all distinction in the Deity.

In the mean time all Christians would be satisfied that there is a plurality in the Godhead, if there were no other proofs in Scripture than the following:

1 John i. 1 "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him. And the Word was made flesh and dwelt among us, and we beheld his glory, &c."

Here it is evident that the "Word" means a "Person," because He is spoken of as Creator, and the personal pronouns "him" and "his" are used;—secondly, that this Word existed before he was "made flesh;"—thirdly; that this Word "was God;"—fourthly; that this Person was separate from another Person called God, for he was "with God"—This is proof positive of a plurality in the Godhead, unless you can disprove one of these propositions,—that the Word "was God,"—or that He was "with God."

2. Again; John viii 17 18. "It is written in your law, that the testimony of two men (or of two persons) is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Now, either there is no force in our Lord's argument, or he and his Father are in some sense two. We must doubt his logic, or admit his distinct personality, and of course admit a plurality in the Godhead.

3. Lastly; John xiv. 23 "If a man love me (said our Lord Jesus Christ) he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." Now it is morally impossible that Jesus Christ as man, or in his human nature should dwell in the hearts of all his disciples. This would be equal in absurdity to the doctrine of transubstantiation. His indwelling, therefore, refers to his Divine nature. But the Father also dwells in these disciples, and Christ spake of himself as numerically and personally distinct from the Father, when he says "my Father will love him and we will come unto him and make our abode with him." This is testimony of the most infallible kind by him who "knew the Father," that there is a plurality in the Godhead.

And here I am willing to leave the subject. If Amicus will in his next give us your views of the ATONEMENT, I will say no more at present on the Trinity. PAUL.

[Religious Remembrancer

From the [London] Sailor's Magazine.

BETHEL FLAG AT PHILADELPHIA.

Letter from the Rev. Joseph Eastburn, stated Preacher to the Mariners in Philadelphia, to the Secretary of the London "Bethel Union," dated

Dear and Honored Sir,

I received your very acceptable letter of the 3d of January, in the present year, with those excellent publications, "The Sailor's Magazine," and Tracts entitled, "The Press Gang," and "Royal Barracks;" and will esteem every thing of the kind in future a peculiar favor, as they are so well suited to keep up the attention of our Mariners and others who attend our meeting.

In the name of the Mariners' Church, and all our pious Seamen's friends, permit me to return you sincere thanks for the great favor of your grand Bethel Flag. We received it on a Saturday; the next day it was hoisted at our place of worship, and particular attention paid to the honor done us for so distinguished a favor. It is much admired. On Monday it was at the mast-head of the Junius, partly owned by our worthy friend, Mr. Jacob Dunton, who has favoured us with the use of his spacious sail-loft ever since we have had meetings for Seamen, without any compensation for the use of it. His brother is master of the vessel. The meeting at night was wonderful; not only the cabin crowded and the deck covered, but many alongside standing on the wharf, and all as solemn as the grave. The company were addressed upon the importance of worshipping the glorious Being who rules in heaven, earth, and sea, in a holy spiritual manner; then one of the hymns from your Magazine was sung. A minister of the Presbyterian denomination then prayed; another of the Moravian denomination gave a very suitable address; sung a few verses again; when a Dutch Seaman gave an address, and prayed most fervently, to the admiration of all present; then closed with singing and a short prayer. All went away in order and great solemnity.

The next day, a very respectable master of a vessel, who had attended the meeting the night before, requested to have it on board his ship, which was also marked with the same solemnity. Several ministers of different denominations were present, and led in the exercises. A master of another vessel pray'd in a very remarkable manner for every person belonging to the vessel, for all on board, and for all Seamen round the globe.

Our Mariners' Church is well attended, nor have we room for all who desire to be present: many of the Seamen declare it has been a Bethel to them; and when they are leaving the port earnestly request to be remembered in prayer during the voyage. Some of the Seamen's wives have become very serious. Many Roman Catholics attend. They say they hope that they may not be excluded for want of room, and if none but Sailors are to be admitted, they will come in Sailors' dress. A master of a vessel, who had heard of the great order of the meeting, came to see for himself, and took a seat amongst the Sailors; "out truly," said he, "they shamed me. Had my father told me that they would attend so serious in time of worship, I would not have believed it; but 'it is good for me to be here.'" Others say it is the most solemn place they ever attended.

Permit me to mention a most remarkable circumstance:—a Sailor came to the meeting before worship began, and spoke to a young man sitting alongside, who told him that this was not a place to talk in;—he said he knew it, but believed it was the Ark of the Lord, and he came there for safety. Before I began, he said he thought I would speak from these words: "Come, for all things are now ready," or, "Compel them to come in." I did not know any thing of this for some days afterwards, nor had I mentioned my intention to any creature, but spoke from the parable of the Supper in the 14th of Luke, in which both were contained, and principally attended to those parts. After hearing of it, he came to see me. Upon asking how he came to think of the words, he declared he could not tell, but so it was. He appeared very serious, and is trying to get a living on shore. At the same time, a stout young Sailor was so much affected, that he sat weeping after others were gone. Inquiring of him what so much distressed him, he said he had been convinced of his sins before, but had grieved the Holy Spirit so much, that he feared there was no mercy for him now.

A pious master of a ship said he thought the Lord had so owned the meeting in the sail-loft, that he would be sorry to have it removed to any other place:—but our precious good friends to the cause have not been inattentive in trying to obtain a site for a house of worship near to the water, that wandering Sailors might be drawn to attend. Hitherto, however, their exertions have not been successful, though application has been made to the city councils for the purpose.

Pardon me for mentioning any thing concerning myself, but I would just say, that I have endeavoured in the greater part of my life, in different ways and places, to promote the cause of my precious Saviour, to whom I am deeply in debt. I never desired to take charge of any congregation; but being requested to attend to the Mariners, and having particular cause of attachment to them, I feel willing to give my last service to them. I cannot expect it can be long, as I am almost an old seventy-four.* If I may have some humble station with your grand line, in destroying some of the fleet of the prince of darkness before I sink or blow up, all the praise must be given to our great Admiral the King of glory.

With sincere respect to you, Sir, and your honorable Society, I subscribe myself your most obliged and humble servant.

JOSEPH EASTBURN.

* Mr. Eastburn is in the 74th year of his age. [Ed. Rem.]

The Corner stone of a new Presbyterian Church was to be laid in New-York on Thursday the 12 inst. This says the Commercial, will make SEVENTY places of worship, exclusive of a considerable number of chapels, sessions, lecture and school rooms in which service is regularly performed.

General assortment Blank-Books, Writing Paper, &c. For sale at this Office

[BY REQUEST.]

From an English Paper.
AN IRISH CABIN.

At close of a laborious sultry day, In which he laboured for a scanty pay, Behold that peasant, crawling to his shed, Where, worn with toil, he throws him on his bed: His children clinging round, their supper ask, And tell him they have done their daily task; Carried the turf—and all the day been good, But all the day had gone without their food.

His wife lifts up her sad inquiring eye, And in mute language asks if help is nigh; Her infant hanging on her dry-drawn breast, By day and night deprives her of her rest; Instead of milk, she feeds it with her tears, And all a mother's hopes are changed to fears; Fears that her nursing soon may pine away, And its frail frame be turn'd to native clay.

The father, agonized, brings out his store, A little oat-meal—is there then no more? No more in truth—though fasting he is come, And finds a famish'd family at home. He groans aloud, the mother's heart is torn, The hungry children loudly cry and mourn; "O give us more," with bitter cries they say, "Indeed dear Father, we've been good all day."

BAREN FIG TREE.

One awful word which Jesus spoke, Against the tree that bore no fruit, More piercing than the lightning's stroke, Blasted, and dry'd it to the root.

But could a tree the Lord offend, To make him show his anger thus? He surely had a farther end— To be a warning word for us.

The fig-tree by its leaves was known, But having not a fig to show; It brought this heavy sentence down,— "Let none hereafter on thee grow!"

Too many, who the gospel hear, Whom Satan blinds, and sin deceives; We, to the fig-tree may compare— They yield no fruit; but only leaves.

Knowledge, and zeal, and gifts, and talk, Unless combin'd with faith and love, And, witness'd by a gospel walk, Will not a true profession, prove.

Without the heart the Lord expects Knowledge will make our state the worse; The barren trees he still rejects, And soon will blast them with his curse.

O! Lord! unite our hearts in pray'r! To each of us thy spirit send! That we, the fruits of grace may bear, And find acceptance in the end.

BENEFIT OF SABBATH SCHOOLS.

[The following statements were made by the Rev. W. Goodell, Missionary to Palestine, to the "Visiting Committee" of the Sunday School, in New York.]

In the account of a revival in the state of New York, it is stated, that of thirty-five persons who were hopeful sharers in the work, twenty-seven belonged to Sabbath Schools in that place. Of one hundred persons who united with a church in the course of one year, ninety-eight had enjoyed the blessings of Sabbath School instruction. It is said, that of the Missionaries, who have gone from Great Britain to the heathen, nineteen-twentieths became pious at Sabbath Schools. And that of the orthodox ministers in England, who are under forty years of age, more than two-thirds became pious at the Sabbath Schools. Henderson and Patterson, who have done such wonders on the continent, in regard to the Bible cause, it is said received first impressions at the Sabbath Schools. The celebrated Dr. Morrison, Missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated body on the globe—became pious at a Sabbath School! O! who can tell how many Brainerds, and Buchanans, and Morrisons, and Martyns, and Harriet Newells, God is training in these schools, to become the blessed instruments of renovating the world!!

THE BIBLE IN BALTIMORE.

Among poor and destitute families in Baltimore, the Bible is sought and read with avidity. A few instances are related. A colored man, on making application for the Bible, stated that a few leaves which he had in possession, he had committed to memory—his request was granted. A poor widow, having a family to support by her own labour, applied for a Bible, offering to pay for it \$1 12 1-2 cts. It was offered to her gratis. "Oh!" said she, "I will deprive myself of some necessities, that this money may buy a Bible for some one more poor than myself."

From the Boston Recorder.

CEYLON MISSION.

Extracts from Messrs. Winslow and Spaulding's Journal, kept at Oodooville.

Aug 15, 1820. This afternoon, while brother Winslow was preaching to a little circle of the lower class of natives, a doctor came up, who, after hearing for some time, became very uneasy, and said, "The man, to whom you are talking cannot read. He cannot defend his religion; talk with me." The challenge was accepted, and the proofs in favor of Christianity derived from miracles were mentioned. "Now can you bring as good evidence from your religion?" "Yes there are miracles in our religion." "What miracles?" "I will not go back," said he, "to old times, but here is a man standing by us, who has experienced a miracle. He had a stiff neck, but going three successive years, and rolling after the car, he is now nearly cured. Another had a cholic, such as is never cured. He went to the coast where is holy water, in which he bathed, at the same time fasting forty days, and was cured." "But in our religion, the miracles were wrought to answer an important design." "Well, Vishnoo wrought miracles, when he came into the world to do good. Once he was pursued by an enemy, and like to lose his life; he came to a water, and having no boat, took two stones and made one, which saved his life. Many other miracles I could relate." "Were these miracles performed in the presence of many people, and have they told you these things?" "Yes, thousands?"

The truth is, that the miracles of Christianity are nothing, are mere common occurrences, compared with the miracles recorded in the sacred books of this people. Tell them that Jesus Christ walked on the sea, and they will answer, Vishnoo drunk a sea dry! In short, the most wonderful events recorded in the Bible make no impression on them.

Uses of the Monthly Concert.

Sept. 4. The monthly prayer meeting of the Missionaries in this district, was today uncommonly interesting. Many plans for increasing our usefulness among the people were proposed, and most of them approved; particularly, opening a correspondence with missionaries in different parts of India, for the purpose of giving and receiving information. We likewise agreed to set apart a portion of time, each meeting, for communicating any interesting religious information, that might be obtained during the preceding month.

Oct. 1. Brother Spaulding was encouraged to-day, while speaking to the people, by seeing the force of conscience exhibited in the feelings of one of our schoolmasters. After speaking at some length to the people, and appealing to their conscience, for a testimony of the truth of what was said, he pointed to this man, and asked, "What excuse will you give, when God inquires—'Why did you not believe my word, why did you not accept of salvation through Christ?' He paused a moment;—the tear started in his eyes, and he said, 'None I shall be condemned.'" The question seemed to bring him before God, and cut him to the heart.

Preaching at Jaffnapatam.

15. Sabbath. At the request of the Wesleyan brethren of Jaffnapatam, brother Winslow preached for them to-day. They have worship in English twice on the Sabbath, and their congregation includes most of the English families in the place, and such of the Dutch and Portuguese, as understand English. Their chapel is small but commodious; and it is interesting, in this land of idolaters, to see so many as collect in it, assembled to worship God in our own language.

Preaching of a converted Native.

31. Christian David visited us to-day, and preached to about two hundred hearers. We had probably a very good specimen of his usual method of preaching. It is quite interesting. After the manner of this people he used many comparisons and illustrations drawn from life, which very forcibly struck the fancy of his hearers, whose ideas are almost all of them drawn from sensible objects. He likewise addressed himself very often to individuals, and sometimes to all the assembly in interrogating, requiring an answer, and it was highly animating to see the readiness, with which the questions were answered. Every individual was awake, as though expecting the next question would be put to him. Mr. David spoke about an hour, and

kept up the attention of the audience pretty well to the last. He has a church in Jaffna, and a regular native congregation of about 100, besides many Portuguese hearers.

Celebration of the Lords Supper at Oodooville.

Nov. 5. This has been an exceedingly interesting day to us. We have, for the first time, at this station, enjoyed the privilege of commemorating the sufferings of Christ at his table. This seemed more like erecting the standard of the cross here, than any thing before done. The people stood amazed, and seemed to say, What new thing is this? It was a pleasant season. Oh, that the vine thus planted here may take root, and spread its branches in this barren land, until all around may find under it a refreshing shade, and take from it the fruit of life and live forever. One of us for the first time preached in Tamil.

Assault and Robbery of a Native.

8. Brother Winslow was called up this morning at 4 o'clock, by several natives, who had bro't for surgical aid, a man wounded by robbers. On examining the man, he found that one ear, in which there had been rings, was very much torn, and his head beaten. It seems he was sleeping outside of his house, and that the robbers, three in number, attacked him while asleep. Having beat him on the head with a club, one of them attempted to pull his rings from his ears? but the ear not readily giving way, he tore it with his teeth. It was principally to have the ear joined together, that the man was brought. Every little surgical aid of this kind, gives them very high ideas of our skill. As the neighbourhood was soon alarmed, the robbers did not succeed in getting any thing more than the jewels from one ear, and the man's clothes. It is astonishing to what extent these robberies are practised. In New-England a robbery like this would stir up the whole country:—but here it is thought nothing of. One of these who came with the wounded man, a schoolmaster of ours, being asked, "Where do the robbers probably live?" he replied—"In Oodooville." "Are there many robbers in Oodooville?" "Yes, many robbers." "Why then do they not come and rob us?" "All the beasts," said he, "are afraid to go into the den of the lion."

Depravation of Morals.

The truth is, these robbers are extremely timid, and rarely venture to attack a white man. It is trying, however, to be surrounded by people, who have no higher principle than fear. The natives, almost without exception, will steal any thing they can lay their hands on. Scarcely one of them is to be trusted any farther than you see him—This is a state of society, whose evils are altogether unknown in America. The government holds a strong arm over the people, but the corruption is too general to be restrained. Though there is a regular watch, in different parts of every parish in the neighbourhood of Jaffna, it effects very little. The vidan, perhaps, who has the charge of the watch, will himself be at the head of a gang of robbers. A case is now on trial before the magistrate of Mallagum, for an extensive robbery, committed by a number of men, with whom not only a vidan, but the chief man in the parish, was connected. One of the robberies, was of the store-house of a native, from which a considerable amount of property was taken. The vidan was the leader. Early the next morning, he was called to make inquisition for the stolen property; He immediately searched all the houses in the neighbourhood, alas, in vain; for the stolen property was in his own house! The manner in which these robbers make their depredations is very curious. On approaching a village or a house, they fire a gun to give notice that they are at hand—One would suppose that the people of course are prepared for them—and they are prepared in a very singular manner; for, the moment they hear the gun, they are so much alarmed, as to be almost incapable of motion. They can neither fight nor run away; and the robbers enter their dwellings, and take just what they can find. They seldom commit murder; but a short time since, however, in an adjoining parish, they cut a man's throat, after robbing him of his jewels, so that he is since dead.

Bible Society composed of Natives.

Dec 8 To-day Mr Spaulding attended a meeting of the Bible Society at Jaffna. Nothing was more interesting than an account of a native assistant association late-

ly formed. It is composed entirely of natives, and conducted principally by themselves. Forty Rix dollars* a month is already subscribed, and upwards of sixty of the most respectable natives were present at the first meeting, and took an active part in the concerns of the Society. This is the first of the kind, which has been formed in this island, and the first which has been composed so exclusively of natives, in India.

Labors among Catholics.

January 28, 1821. Brother Spaulding spent most of his time at Panditeripo, among the Roman Catholics. Many of the people give very good evidence, that they have been considerably instructed in those parts of the Bible, which have a particular reference to the peculiar tenets of their church, and some are skilful in defending their notions. Their manners and knowledge plainly show them to be raised above the heathen in many respects; but it is a melancholy truth, that their moral principles are very little, if any better.

Visiting of Roman Catholics.

Feb. 11. Brother Winslow spent the day at Panditeripo, principally in visiting from house to house, among the Roman Catholics, of whom there is a pretty large population there. At first, in going out, he found two men hedging. On asking them of what religion they were, they replied, "Romans," i. e. Roman Catholics—"And your religion teaches you to labor on the Sabbath?" "No, but this is a work of necessity." In further conversation with them, he found that they knew something of the plan of salvation, but in heart and practice, like most of this religion, were mere heathens.

Their information on the subject of religion was not indeed very great, as the principal thing they knew about Christ was, that he went to hell to preach unto the spirits there, and brought them out. While talking with these men, a noise of some 20 or 30 men quarreling, arrested brother Winslow's attention. On going to them and inquiring the cause of the quarrel, he learned, that the friends of a young bride, refusing to give her promised dowry, were beating one another. He parted them, and asked what religion they were of. They replied, "The Roman." "What will your priest say to you?" "He will beat us!"—This is the custom. The priest, on confession of such sins of quarreling, breaking the Sabbath, &c. takes summary justice by punishing the offenders himself. Brother Winslow next visited the largest Roman Catholic Church in the village. It is a large open court, that is, a roof supported by wooden pillars, (say 50 or 60 feet long,) with a close apartment at one end, where the priests reside when in the parish, that is, one third of the year. In front of this apartment is something like a stage, which you ascend by a wide folding door. This when opened, discovers the images, which are inferior wooden representations of the Virgin Mary, our Saviour, St. Antony, St. Sebastian, St. Nicholas and others. On finding rather a good looking young man, brother Winslow made some inquiries about the religion. "What Gods are worshipped here?" He mentioned Jesus Christ, and then some of the saints. "There are images of them here?" "Yes." "Who made them?" "The priest." One, who stood by, said the carpenter made them, which, however, the other strenuously denied; but at length owned, that perhaps the carpenter made the wood, but the priest gave them life.

* That is, from ten to twelve Spanish dollars, as the rate of exchange may be. [Editor.]

SIERRA LEONE.

REGENT'S TOWN.

From the Journal of Mr. Ephraim Bacon, printed at Philadelphia, on his return to America.

"March 17, 1821. Saturday.—About one o'clock, we arrived at Regent's Town. Mr. and Mrs. Johnson were sick several weeks. On our arrival, great numbers of his people came to shake hands with him, and enquired affectionately after his health: the expression of every countenance bore strong testimony of their ardent love for him, and of the joy which filled their hearts on his recovery from sickness and his safe return to his flock.

At six o'clock in the evening, the bell at the church rang for Divine Service. The people were immediately seen walking from the different parts of the town; the Parsonage House being so situated, that there is a fair view of almost the whole

Settlement: and it was delightful to observe the eagerness which the people manifested to hear the Word of God. A Prayer Meeting was held by the Communicants after the usual Evening Prayers, it being expected that the Lord's Supper would be celebrated the next day.

"March 18 1821. Sunday.—At six o'clock the bell rang for Morning Prayers, when the Church was again filled. How pleasing to behold hundreds of those who were once wretched inmates of the holds of slave ships, assemble in the house of God, on the morning of that Holy Day on which our blessed Saviour rose from the dead, and ascended up to heaven! With a hundred copies of the Holy Bible spread open before their black faces, their eyes were fixed intently on the words of the Lesson which their godly Pastor was reading. Almost all Mr. Johnson's people, who can read the Blessed Book, are supplied with Bibles from that best of Institutions the British and Foreign Bible Society. Surely Christians ought to feel themselves encouraged in the support of Missions when such cheering fruits present themselves to view.

"At ten o'clock the bell again rang, though the Church was nearly filled before that hour. The members of the well regulated School which passed in review before the Parsonage, in regular succession, were all clad in clean and decent apparel. When we arrived at the Church there was no vacant seats to be seen. The greatest attention was paid during Divine Service. Indeed I witnessed a Christian Congregation in a Heathen Land—a people fearing God and working righteousness. The tear of Godly sorrow rolled down upon a coloured cheek, and showed the contrition of a heart that felt its own vileness. There were a couple married, and one child baptized. After the sermon, Mr. Johnson with the assistance of brother Andrus, administered the Communion of the body and blood of our Lord Jesus Christ to nearly four hundred Communicants. This indeed was a feast of fat things to my soul.

"At three o'clock, the Church was again filled, and the most devout attention was paid to the reading and hearing of the word. The whole congregation seemed eager to catch every word which fell from the Pastor's lips.

"Again before the ringing of the bell at six o'clock in the evening, the people were seen from the distant parts of the town retracing their steps towards the house of God. There we again united in praising that God, who has wrought such wonderful things even among the mountains of Sierra Leone, where the praises of Jehovah resound, not only from his Holy Sanctuary, but from the humblest mud walled cottage—from the tongues of those Children of Africa, who have been taken by the avaricious Slave-Traders, dragged from brother and sister, and perhaps from wife or husband, bound in chains, hurried on board the Slave-Ship, crowded in a space not exceeding their length and breadth, nor even allowed to breathe the vital air. These persons, after being re-captured by order of the British Government, have been put under the charge of a faithful minister of the Gospel, whose labours have been accompanied by the Holy Spirit. These are the mighty works of God!

Visit and Testimony of Mr. Singleton.

Mr. Singleton, of the society of Friends, visited Regent's Town, in April of last year. We shall extract from his Journal the testimony which he bears to the state of the people.

"The population of Regent's Town is about one thousand three hundred and fifty: of this number, 700 are able to provide for themselves and families by means of their farms. One man sold the produce of his little spot, last year for 50*l* and the quantity of cassanda, sold then was 10,000 bushels.

"A small market is held each day; but the seventh day is the principal one. Five oxen are weekly consumed beside pork.

"The people with a few exceptions, are industrious, as may be seen by the improved houses which they build for themselves; by their furniture, all of their own making; and by the neatness and cleanliness of their habitations. In several houses are sofas, covered with clean print, or the country cloth; tables and forms, or chairs; and, especially, I noticed in each house a corner-cupboard, with its appropriate crockery-ware. The beds and sleeping rooms are remarkably neat and clean. A few of the inhabitants, more ingenious or richer than the rest, are building houses of board with stores below and piazza in front.

"The Superintendent appears to have considerable influence with the people, and his advice is readily followed.

"A Woman whose Husband absconded about four years since, and has not been heard of during that time, asked the Superintendent, some time after the man's departure, if she might not marry again: he informed her that the Law of England required a period of seven years before that was allowed; she submitted: and to the present, has lived alone maintaining herself, and acting with exemplary propriety.

"As we were standing under the piazza this morning, (6th day) a young African came to ask permission to marry W J gave good reasons for withholding his assent, which he had scarcely done when he was called away; and I advised the hesitating youth to acquiesce. He readily answered, "My Massa good man. He say Girl too young. We wait. I no pass the word of my Massa."

"Returning from a walk over one or two of the farms, and coming near the market-place, we were met by an elderly African, with a basket on his head covered with a cloth. He stopped, and placing the basket on the ground, drew out a glass bottle, which he held up that the Superintendent might see its contents, and uttered a few words which I could not understand. The bottle contained palm wine; and the man in his simplicity produced it uncalled for, to assure the Superintendent that it was not rum, the use of this liquor being prohibited.

"Soon after breakfast, Captain Grant came in. We visited the schools together. The girls behaved with seriousness, and appeared under good care. There was an agreeable solidity in their countenances, which, I hope, indicated something good within. The Boys were attentive, and the Monitors active: as was the case too at Gloucester and Kissey."

In Mr. S.'s Report on his return, he remarks—

"I visited with satisfaction, the school at Freetown, and those at several of the Villages in the mountains. At Regent's Town I remained two days, and left the Family and Villagers with regret. This is a favoured place, and while there, I indulged in a wish, that if friends should be induced to commence a settlement on the Gambia, their success might equal that of the Superintendent of Regent's Town."

The visit of Mr. Bacon, Mr. Singleton, and other friends, afforded much pleasure to Mr. Johnson, Mr. During and their associates. Of Mr. Singleton's visit to Regent's Town, we shall extract a few notices from Mr. Johnson's Journal:—

"April 6, 1821.—This morning, after Family Prayer in the Church, Mr. Singleton, a member of the Society of Friends, and who has been sent out by some Members of that Society to collect all the information that he can respecting Africa, arrived here. It appears to me that Christians of every denomination begin to look toward poor injured Africa. Mr. Singleton appeared very reserved at first, but soon found himself at home.—At eight o'clock, we have always Prayers in our house: he attended—wept much—and, when I had concluded, begged leave to address us. He seemed so much affected that he could scarcely speak. He concluded by pronouncing, "Peace to this house!"

"After breakfast we visited some of our people's houses; and he was much gratified to see them so clean, and a Bible or a Testament on the table; he never could have supposed that the people lived so comfortably. We next visited the Girl's school, and the seminary, with both of which he was much pleased, and he addressed the scholars in each. In the afternoon we went to Bathurst, Leopold and Charlotte; and returned about five o'clock.

"April 7.—Our friend attended again at our Family Prayer in my house, and again was much affected. He addressed us in a very Christian like manner; saying that he was fully persuaded that there was no essential difference among the true people of God. After breakfast we visited our market, and went to see some of the people's farms. About five o'clock our friend Singleton, went to Freetown much gratified.

From the family Visitor.

THE GREEKS.

We recollect to have seen, sometime ago, in some of the newspapers, high eulogiums on the Turks, as a very just, honest

and amiable people; and one reason assigned, certainly with most singular infelicity, why they were so much more to be trusted than many others, was that they had never been corrupted by the horrid doctrines, which go under the name of Calvinism! We should like much to know what these advocates would say now, when a tale of horror is resounding through the world, echoing every where the groans of murdered men and violated females. True, the Greeks are in a state of insurrection, but it is against the most ironhearted oppressors that ever disgraced humanity; against a race of fierce and lawless fanatics, whose ancestors conquered and enslaved the degenerate descendants of illustrious fathers. And now that the spirit of ancient Greece seems to be reviving, and a generous attempt is making to recover liberty and independence, in every instance where the Turks prove successful they visit the defeated Greeks with all the miseries which unmitigated revenge can inflict. Nay they appear to be bent on exterminating the most inoffensive of all who bear the Greek name.

Scio or Chios is a beautiful Island in the Grecian Archipelago. In no country in Turkey is the land better cultivated, commerce more active, or industry greater. The inhabitants were not long ago reckoned at upwards of 100,000, of whom not more than 4000 were Turks. The Greeks had a flourishing school, a very valuable public library, and were reckoned among the most intelligent and accomplished of their race. They had taken no part in the insurrection of their countrymen; but were guilty of being *Greeks* and *Christians*. Under a pretext no better than that of the wolf in the fable, that murdered the Lamb for muddying the water below where he was drinking, the Turks have invaded Scio, and the following letter presents a part of the horrible scene which ensued.

Extract of a private letter from a Young Greek.

"My Dear Brother,—Prepare yourself on reading this letter to summon to your aid the strength of your character; the blow that has struck us is so terrible that all my reason is required to sustain under it. This opening alarms you—estimate at once the extent of our misfortunes—we have to deplore the loss of our numerous family.

"Of all our relations my youngest sister alone escaped by a miracle, owing to the protection of a generous Frenchman; she has been restored to my embraces. How can I speak to you of our father! Alas! this venerable old man now implores the Supreme Being for his country, and for the unfortunate children who have survived him. The following are the details of his dreadful assassination. You know that he and our two brothers, Theodore and Constantine, and your father-in-law were amongst the hostages, shut up in the castle on the 8th inst; they went out with the Archbishop, and it appears that, notwithstanding the promises of the barbarians, they had been all the time confined in dungeons; they were placed in two lines and were either hung or put to death with prolonged tortures.

"Our father and his companions witnessed with tranquillity the preparations for their execution, and these martyrs to their fidelity did not lose their presence of mind for a single instant. Our sister Henrietta is a slave, and I have not yet succeeded in discovering to what country of Asia the infamous ravishers have carried her. Nor have I yet been able to obtain the least information respecting the fate of our dear mother, and three other sisters; the destiny of your wife, and her family has escaped my search. In short, our misfortunes are so great that I can scarcely credit them.

"On the 11th inst. I quitted Scio—saved by a miracle from the dangers of the most sanguinary catastrophe, of which any one can form an idea. But I do not feel that joy which one might experience on being delivered from the dreadful perils to which I have been exposed. Hatred and indignation against our executioners are the only sentiments which can henceforth dwell in my heart. Thanks be to the European costume which I have adopted, the captain of an English vessel agreed to take me on board; but my dreadful situation interested neither Turks nor Englishmen. The captain of the vessel would not allow me to embark till I had reckoned out to him 3000 piastres, and it was not till he had examined them one by one, that I received from him permission to set my foot on board the

vessel; whatever was my danger in remaining longer on board the chaloupe. I have left the islands in ashes. The Turks, after pillaging all the houses set them on fire, and joining sword to fire, to demolish them the more readily, they demolished them to the last stone, in the hope of finding concealed treasure.

"Throughout the opulent Scio only fifteen houses are standing, containing our mothers, our sisters and our daughters reduced to the most dreadful slavery. There the monsters profane every thing to gratify their rage and their passion; and often the virgins whom they have sullied with their embraces, receive from themselves the death which they wish for. All the chateaus which rendered our island the most agreeable in the Mediterranean, our academy, the library, the superb edifices of Saint Anaigrose, Saint Victor, the Apostles, 86 Churches, and upwards of 40 villages, have been consumed by the flames.

"The ferocious incendiaries then scoured the mountains and the forests, and they are now at the 24th village of Mastic. These tigers, a thousand times more cruel than those of the forest, have vented their hatred upon the dead, which they bear to the living. They opened the tombs, and threw into the streets the bones of our fathers, and the corpses of their own victims were dragged by the feet through the brooks.

"Every day women of the first families in the island are exposed to sale in the public markets; articles of great value, such as the sacred vases of the Greek and Catholic churches and the habiliments of the Priests, are by these wretches sold at a vile price. Through the intervention of the Charge d'Affaires of the French Consulate, I have succeeded in purchasing thirty-five women, whose names I send you, and who are now in safety at the Consulate.

"Since my arrival here the same scenes have been renewed every day; there are sales of diamonds, rich pelisses, jewellery, chalices, fine stuffs, in short all kinds of valuable articles, which are in the streets, and are given away for nothing. How should it be otherwise, when all the inhabitants of Asia, from children of 15, to old men of 80, embark every day for Scio, from whence they return laden with our spoils?

"We can only return our thanks to the Europeans who reside at Smyrna; they have done all they could to purchase our women: to purchase all the treasures which the country of Homer possessed before its disasters, no wealth could suffice. Among the ravishers of them, there are some with souls so atrocious, that they will not listen to any species of arrangement.

"One of these monsters refused 10,000 piastres for the ransom of the wife of Gaba, and replied that he would not restore her for 100,000. I have contributed to the ransom of Theodore Halle, purchased for 5000 piastres. M. Petrochocaco, on hearing of the death of his brother, precipitated himself from the window; his sister Julia, threw herself into a ditch; the other made a slave, was brought here, where she was immediately purchased. Our good friend, Jean d'Andre, was killed in his house in the presence of his wife, while hastening to save his sons, who shared the fate of their father, also in the presence of their mother; the latter has been conveyed in slavery to Algiers.

"My hand refuses to trace at greater length the atrocious scenes which I have witnessed, and others a thousand times more dreadful might be added to those I have cited. In one word, the sanguinary catastrophe of Scio, has produced the death, or misery of 40,000 individuals, for to that amount may be estimated the number of our countrymen and women put to death, or reduced to slavery.—Just God, when will the day of vengeance come, and what vengeance can ever inflict upon our odious assassins all the chastisements which they deserve?"

A more horrid scene was never pictured in romance. Surely the public feeling of Europe will not allow the heads of the "Holy Alliance," with their heartless and cold-blooded politics to negotiate any longer with savagés, who thus deny the attributes of humanity, and cut themselves off from all its rights, and all claim to its kindness. The Christians of this country can do nothing but sympathize with these sufferers, and invoke the visitations of Divine justice on these tigers in the shape of men. Surely prayers ought to be made in all temples consecrated to Christian service on behalf of all who are exposed to suffer such horrible cruelties—Here we see what Mahom-

et's religion is. The fanatical Turks buy Christians for the purpose of securing a place in paradise. They buy girls, violate their persons, and then kill them for the honor of the prophet.

From the Columbian Star.

ANTI MISSION SECT.

We consider it to be the duty and the peculiar province of the Conductors of religious publications, to watch, with a vigilant eye, the lubricious movements of this active party; to strip it of its specious guise, and to expose its real character and aims. These are not, indeed, concealed, with sufficient dexterity, to elude the detection of any attentive observer; but the mass of the public are not aware of its advances, and listen to its voice without suspecting the malignity of its purpose. Evil suggestions find a more easy lodgment in every mind, than good ones. They readily coincide with the natural course of its propensities. Right purposes and benevolent feelings, even where sustained by permanent religious principles, are liable to be affected by the prejudices of the mind, and the unsuspected delusions of the passions. It is, therefore, perilous to permit the party in question incessantly to misrepresent the objects and proceedings of benevolent societies, and to malign the characters of the best and most devoted agents of their charities. It is well remarked by Dr. Miller, in his Letters, that if a man suffer another frequently to repeat to him a tale which he knows to be false, he will finally persuade him to believe it. The misrepresentations and slanders now so freely circulated, even by some of our most widely extended newspapers, are perhaps rejected at first by every honest man; but their continual repetition engenders suspicion; a chill passes over the current of his benevolence, an appeal is made to that active principle, the love of money; and he soon becomes satisfied to do nothing.

We observed, several weeks since, but have not before been able to take notice of it, an article copied from the Columbian Register, printed at New Haven, Conn. (where, we are confident such sentiments can have few advocates,) containing an eminently gross and indelicate attack on the clergy in general. It was particularly directed against Dr. Spring, of New York, a clergyman of evangelical principles, and rare endowments. It appears that the Doctor, probably in consequence of active and severe labours in the discharge of his important pastoral duties, has found it necessary to visit Europe, with his son. This has excited the wrath of the Register. That a clergyman, even of the finest powers and most liberal attainments, which, in any other profession, would certainly secure ample wealth, should possess the means of visiting Europe, however necessary to his health, is an intolerable grievance. Citizens of every other class, may wander for amusement, to the ends of the earth; but a minister of Christ is to be entirely disfranchised; and unless confined, by utter poverty, at home, is represented as extortionately preying upon the purses of the people.

It were well, if such sentiments were confined to the Register.—They will be found cherished in the *bo-oms*, and influencing the practice of a considerable class: and we are humbled under the belief, that not a few professing Christians gladden the hearts of the enemies of their faith, by exercising precisely the same conduct towards their minister.

It were easy to expose the inconsistency of the worldly minded men, who hold such opinions of the clergy, and to prove that their hostility is owing to their aversion to the sacred doctrines which it is the office of the Minister to proclaim. It is their uniform maxim, that talent and industry should be rewarded; and the remuneration is usually proportioned to the importance of the services rendered. Aside from his sacred character as a messenger from God, what estimate should be placed on the services of a minister? What man more directly advances public happiness, and strengthens the ties of social order? He is a public teacher of virtue, and if he adorn his profession, he corroborates the power of precept, by shedding abroad in his public walks, and in his social intercourse, the radiance and beauty of a pious example. It is his province to inculcate sound morality, and to cherish all those principles, on which the structure of well regulated society is reared. He hallows the gladness of the nuptial hour, and is found, "busiest

from couch to couch," wherever disease and death have introduced dismay. He, too, is mainly instrumental, in sustaining the sanctity of the Sabbath, that precious season of repose, that mighty bulwark of every thing which is lovely and beneficent in virtue. Yet what reward is considered adequate to requite his talents and his incessant and arduous labours? Ask the many clergymen, of liberal and cultivated minds, and delicate feelings, who are struggling with hopeless and unpitied poverty, while hundreds of their hearers derive from traffic or skill, ample means for their support of luxury. We are confident, that the amount received by each clergyman in the United States, would, on an average, fall far short of the lowest salary paid to the clerks in the public offices in this city. A very considerable number, especially of our own (Baptists) receive nothing; and yet are frequently summoned from their families by distant and expensive of ficial engagements. These servants of God labour amid poverty and distress for the salvation of men, while all around them enjoy ease and plenty. Yet we hear complaints of the wealth and luxurious indulgences of the clergy! Intelligent judgment and generous feelings are alike wanting, in all who, in this country, sanction such sinister clamours.

For the Christian Repository.

BIBLICAL CRITICISM.

The remarks of Philo-Amicus in No. 23 Christian Repository, tend expressly to confirm the criticism made by Defensor on Gen. xix. 24. and Col. ii. 9. and to shew that Amicus, in attempting to improve the translation, was departing from the spirit of the original. He acknowledges that *Jehovah* and *hashamaim* are not in regimen—it consequently follows that they cannot properly be rendered by the English *Jehovah's* heaven. With respect to Col. ii. 9. he concedes that our translation strictly accords with the original.

If then, according to the concessions of our opponent, our translation is strictly true to the original, where is the necessity of any alteration?—and do not such alterations appear like an attempt to destroy our confidence in our excellent version which is granted by good judges to be the best in the world?

If Philo-Amicus were possessed of the least correct knowledge of the Hebrew, he would not have exposed his ignorance by asking—Pray, where did Defensor get the article "*the*" which he has placed before *Jehovah*—nor would he have accused us of "artfully fabricating this word, in order to make the passage more emphatic." If Philo-Amicus had ever received a single lesson in the Hebrew he would have known that the word "*Meeth*" before *Jehovah* in the original, is a compound word, made up of "*Min*" and "*eth*." Now the word "*eth*," according to Parkhurst and others, signifies "*the*," "*the very*," "*the substance of a thing*," so that we may, in strict conformity to the original, render it more emphatically thus—"from the very *Jehovah* out of the Heavens."

Now we would ask an impartial public if it deserves any thing better than a "*meer*," when men of no more information than Philo-Amicus, set up for Hebrew scholars, and undertake to alter our excellent translation. It is truly laughable, that a man, who cannot tell a compound word from a simple one, should make the slightest pretensions to Hebrew learning. With the word "*Meeth*" before his eyes our sagacious critic asks—"Where did he get the article '*the*'?"

Philo-Amicus could not have chosen a more appropriate name than that with which he has dignified himself in the commencement of his criticism—*Little Hebrew David*—for really it is abundantly evident that he has mighty little Hebrew, of which to boast.—And the best advice that we can give him at present is this—Let *Little Hebrew David* wait till his beard is grown, before he again shows himself in public.

DEFENSOR.

For the Christian Repository.

TO MINISTERS OF THE GOSPEL.

It has become a question of some moment with many orthodox christians, whether a professor, or one in full standing in the Church—can be justified by the word of God in forming a union with a non-professor, or, in other words marrying one out of the Church.

If this practice is not justifiable, by the scriptures of truth, we trust some of our learned Divines will lay the subject properly before the public.

This practice if radically wrong, evidently needs the immediate interference of the Judicialities of the Church.

It evidently has a tendency to lessen her respect-

ability, and destroy that line of distinction that should always be kept entire, and which if persisted in, must amalgamate the Church and the world.

It lessens the weight of her officers—stops the mouths of professors, and opens a door to sap her foundation. Be consistent.

"Come out from the world"—is the command, not go into the world.—David says—

No wicked thing shall dwell with me,
Which may provoke thy jealousy.

Again,

I'll seek the faithful and the just,
And will their help enjoy:

CLERICUS.

ORDINATION OF FOREIGN MISSIONARIES.

The ordination of the missionaries at New-Haven, this week, is calculated to bring to our recollection some interesting facts.

In that city the beloved Henry Obookiah and Thomas Hoopoo were found and compassionated by Christians, and led by the light of christian kindness to pursue such a course as resulted, by the blessing of God, in their hopeful conversion, and also in the establishment of the Foreign Mission School at Cornwall, and the Sandwich Island Mission. The union and friendship of the two while they both lived, and especially after they both found Christ, was like the union of David and Jonathan. The one, by his life and death and printed memoirs, recommends to the people of this land, and to his countrymen, to whom his writings are read and explained, the glorious Saviour on whom he had believed. The other, as a chosen vessel, bears the name of Jesus Christ to the Gentiles.

In the city of New Haven, science has been remarkably sanctified, and many have become burning and shining lights in the world. Most of them have been fixed in American churches—but some have been sent to lands of moral darkness. Among those burning and shining lights were, President Edwards, the most distinguished American theologian of the last century, and David Brainard, a most faithful and zealous missionary to the American Indians, whose example has had such an important influence on Henry Martyn and other Christian Missionaries of different denominations in both continents.—There dwelt the late Dr. Dwight, who shone with distinguished lustre as President of the College, as a preacher, as a patron of Domestic Missions, and as an early and active Member of the American Commissioners for Foreign Missions.

Mr. Whitney, who has resided on the island of Atouli since the establishment of the Sandwich Mission, felt himself called in Providence to leave the college of New Haven about the middle of his collegiate studies, to join that Mission. The class of which he had been a member set an excellent example, while they testified their affection for him, and their approbation of the cause in which he embarked, by giving him a valuable library. They eloquently said "farewell! be thou instructed," and let the light of science and religion shine to a nation of heathens.

New Haven has become peculiarly a City of Zion's Solemnities. There the remarkable union of Christians of different denominations has been connected with copious spiritual showers, and a plentiful harvest of converted souls. The ordination of two missionaries to go far distant to the heathens in the West, and of one to go and seek the spiritual good of the Jews and Gentiles in lands where Apostles laboured, will serve to increase the joy of that city.

Rel. Rem.

* Messrs Bishop and Richards are ordained to join Rev. Mr. Steward and others, for the Sandwich Mission, and Mr. Goodell, to join the Palestine Mission.

It is common to exhort sick or dying persons to make their peace with God; and it is like common to hear persons talk of making their peace with God. A similar expression occurs in Isaiah xlvii. 5. Let him take hold on my strength, that he may make peace with me, and he shall make peace with me. But the sense of this passage is quite a different thing to what is commonly meant by people when they talk of making their peace with God in the near prospect of the eternal world. Of what speaks the prophet? Of making peace with God by "taking hold on His strength," or by believing on the name of his Son Jesus Christ; who hath made peace by the blood of his cross. But all that is usually understood by inconsiderate persons, when they speak of making their peace with God in the prospects of the eternal world, amounts to no more than a notion of his character borrowed from their ideas of a good natured man, who is not easily provoked, but will overlook

many things against himself before he is roused into a passion; and if so provoked is soon brought into temper again by an acknowledgment of the offence committed against him. But a good natured man is often imposed upon. His dependants will say, "If we act ever so contrary to his mind, yet, when we have gained our point, we shall easily make it up with him again: for we know him to be a good natured man." The consciences of many will bear witness, that they consider God in this view, when they talk so freely of making their peace with God; and that they have no respect to HIM, "whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past;" that he might be just, and the justifier of the person, who believeth on the name of Jesus.—*Hall's Gospel Worship*

CHRISTIAN REPOSITORY.

SATURDAY, SEPTEMBER 28.

The Presbytery of New-Castle, met at the Head of Christiansa Church, on Tuesday the 24th Inst.—Sermon at 12 o'clock, by the Rev. JAMES LATTI; in the evening, at Newark, by the Rev. Mr. FINNEY. Wednesday 25th the ministers related the situation of religion in their several congregations since the last meeting of Presbytery. It appeared that a very powerful work of divine grace has commenced and is going on with increased rapidity, in the congregation of the Rev. Mr. MAGRAW of West-Nottingham, 50 or 60 are considered the hopeful subjects of the work; among which, are almost every member of the Academy (between 20 and 30) under his direction. The work exceeds any thing that Christians in that congregation have ever witnessed. The extensive revival which had taken place in the Rev. Mr. Bell's congregation at St. Georges, is still progressing: a spirit of prayer appeared to be reviving in the Presbytery generally. In most of the congregations the interests of religion appeared to be gaining ground. Much harmony and love prevailed in the meeting. We expect to give a more particular statement of the proceedings in our next.

The General Synod of the Reformed Dutch Church, report to their churches, that several revivals of religion have taken place within their bounds the past year, gladdening the hearts of the friends of Zion, and increasing their confidence in her exalted king. The congregations specified are those in New-York, New Brunswick, Somerville, Albany, Schenectady, Coxsackie, Rotterdam, Princeton, Bethlehem, Kingston, Fishkill, Fishkill Landing, Hyde Park, Claverack, Greenbush and Kinderhook. "Between five and six hundred members have been added to their churches within two years, by far the greater number of whom, it is hoped, are not only holding on their way, but becoming stronger and stronger."—*Bos. Rec.*

The revival mentioned a few weeks since, at Edgefield, South Carolina, is stated in a later paper to be increasing and extending to other places in the vicinity; a spirit of anxious enquiry is beginning in other churches. The most perfect order and decorum characterize the work.

It is stated in the "Family Visitor" on the authority of a Methodist preacher in Clairborne Co. Miss. that a revival is progressing in that county; that 100 persons have been added to society in the circuit of the writer within three months; and that the whole country appears much more favorable to religion than formerly.

THE AMERICAN BIBLE SOCIETY.

One of the glories of our country, has of late years wonderfully prospered—its income, though little short of 50,000 dolls. is still, however, found greatly inadequate to supply the demands for the word of life.

Shocking Barbarity—On Friday night last a black man stopped at a store in this borough, for what purpose is unknown, but being extremely troublesome to the owner, was ordered by him to retire, to which order he paid but little attention. As some draymen were passing at the moment, they were requested to endeavor to entice him away, which they endeavored to do; but, from some unknown cause, he took offence at one of them, and drew his knife, with which he gave him a stab in the abdomen, and inflicted a wound so large that his intestines fell out. It is supposed that the

sufferer cannot possibly survive. The black man has been committed to New-Castle Jail to await his trial. [*Del. Gaz.*]

Yellow fever at New-York.

Friday 20 Sept. 8 new cases, 2 deaths.

Saturday 21, 4 3

Sunday 22, 10 2

Monday 23, 9 3

Tuesday 24, 7 5

A man calling himself *James Stillwell*, representing himself to be deaf and dumb, who is travelling about, exciting the sympathy of the public and obtaining alms, turns out to be a vile imposter. He carries a pamphlet with him for sale, with the following title:—"The Life and Sufferings of James Stillwell, a Deaf and Dumb man, who was ten years in France under the celebrated Abbe Sicard, for the purpose of acquiring his education. Written by himself." [*Del. Watch.*]

The receipts of the United Foreign Missionary Society, in the months of July and August, were \$1603 63.

The receipts into the treasury of the General Assembly of the Presbyterian Church for the Theological Seminary at Princeton in August last, were \$1404 17.

A Baptist Theological Seminary has been established in New-York, designed to train up "young men of piety and hopeful promise," for the service of the sanctuary; to encourage those, who are "chilled by the cold blast of poverty," restrained by the strong hand of necessity, or "deterred by extreme diffidence and timidity" to press through difficulties, and consecrate their talents to the Lord. The officers elected by the Trustees, are—Rev. John Stanford, President and Thelo. Prof. Rev. Archibald Marclay, Prof. of Eccl. Hist. and Bib. Literature; Daniel H. Barnes, A. M. Prof. of Languages.

Baptist Irish Society.

Mr. M'Kaag, a Scotch Minister, acquainted with the native Irish tongue, has been employed the last year as a missionary to the Irish, by the committee, and stationed at Ballina, in the county of Mayo.—Twenty six plain and pious Irishmen have been employed as day and sabbath readers of the Irish scriptures; and their monthly journals have constantly afforded the committee much pleasure and delight. Much good has been effected. Many souls have been brought out of darkness into the light of the gospel. This society has under its care 90 schools, which contain 7000 children.

The last accounts from Calcutta, are favourable not only to the intelligence, prudence, and zeal of the missionaries, but to the gradual improvement of moral character among the Hindoos. They are becoming more and more attentive to instruction, and individuals among them are not unfrequently found inquiring the way of salvation, professing a conviction that they cannot be saved by the superstitions of their fathers.

A certain Missionary, once describing the character of God to a collection of American Indians, said to them, God is every where present, around, above us, and sees all our conduct. One of the Indians, after listening with great attention, replied, "We no want a God so sharp-sighted, we choose to live with freedom in our woods, without having one over head, to watch all our talk and actions."—*Query.* Are there not many in Christian lands, whose wishes resemble those expressed by this heathen? *Ch. Alm.* 1823.

Professors Staughton and Woods, of Columbian College, have arrived safely in England, on business connected with the seminary. *Rel. Rem.*

DEATHS—In Baltimore during the week ending on the 23d inst. males 56, females 41, total 97. In Philadelphia from the 14th to the 21st inst. adults 56, children 46, total 102.

Annapolis, Md. on Sunday night the 15th inst. Mr. Jehu Chandler, editor of the Maryland Republican, aged 38.

At Philadelphia, on the evening of the 14th inst. Benjamin C. Buzby, for many years a respectable bookseller of that city.

On the 19th inst. of Bilious Fever, at her Father's home, *Marianna Margareta*, aged 27, eldest daughter of F. H. Holtzbecker, near New-Ark, New Castle County, Del.

At New-Castle—on Wednesday last, ABRAHAM VANDYKE, Esq. Recorder of this County. Cut off in the meridian of life, by a lingering pulmonary affection, which he bore with great patience and resignation, expressing a firm reliance on the Saviour's merits.